Feb. 6, 1970

M1772 Group IV San Francisco

SAN FRANCISCO GROUP IV

[redacted]

Must Remain in Transcription Room

MR. WILLIAMS:

So last night we went a little in deep water didn't we? I think it's necessary every once in awhile, it furnishes a back ground, it doesn't mean that one lives constantly in that kind of a depth. It is like, like burlap on which you have an embroidery. It gives a strength from where one can operate, but the embroidery becomes life. If the embroidery is dull, it is just ordinary existence, but if there are bright colors, like light points, then something of one's inner life enters; how much and how much you dare, what kind of depth and what kind of colors you wish depends entirely on your desire for adventure. The more you can put the accent, and as I say, dare to put an accent on your inner life, the more difficulties you will have in the beginning, but the better it will be in the end, because when once a clear sailing is reached, you know that the waters are really quite deep and you ought to know that you need not have any fear. The totality of a volume of inner life will start to bring about a balance for oneself; it's exactly the same kind of proportion which at the present time exists between the centers in a human being. There is no proportion at the present time, because the body is so predominating and the other two really don't count very much. But when one starts to work, and the emotional center develops and becomes more full grown, and when intellectual body also starts, those two together, particularly because they are united in one aspect, there is no quarrel between Consciousness and Conscience, then they form the balance regarding the body, and the more that balance is there, the more you can count on it and also the less loss there will be of energy.

The ideal state, of course, for a man is that they have three bodies which balance each other. And you must never forget that three are necessary, and a man does not become balanced by two only. The tendency so often is to believe that if I live in a higher sphere, and that if I only could live conscientiously and consciously, that then it is really not so necessary to pay attention to the body. It is not true. In order to make a three-unity, you need your body as long as you are on earth. The requirements constantly has to be fulfilled, but more and more in simplicity, and more and more it will be necessary to see what the demands used to be of the body, that they can be satisfied in a very simple manner, and that the simplicity of a man's life only needs a certain accent every once in awhile, as the body is functioning, but this time becoming active as a result of the other two, and that the behavior form of a man then completely changes because the direction is from his mind and his feeling, or from his consciousness and his conscience, and I would almost say that the activity becomes accidental. I use it in that term, that the body itself has very little to say, but what it is needed for is to keep a man on earth and in the realization that his body exists. That is why the rules for objectivity are ~~made~~ based on the acceptance of the existence, and what counts for a body is the knowledge that it is alive. The protection of the body is to keep track of life and not necessarily of the form; the form will adapt itself to the conditions which are necessary for the maintainance of life, and that is why many times I say that a person in his appearance has to prove that he could be interested in work. And as long as there is much too much

attention paid on the way he appears even in ordinary life, his identification with the behavior of his body, or the way it is, or, of course, to some extent, the liking or disliking of it, hinders him to develop. It's quite clear that it is necessary to see this because there are always the dangers that you emphasize the body too much and you come from a surrounding in unconsciousness where the body was given much too much attention. It's only because the mind is so weak that it cannot even say anything about it, and when that happens, the body of course wins out, and the mind has to submit, that is constantly the fuss which is created in the mind because the mind doesn't want that. Potentially there is a great possibility for the mind and somehow or other it knows that it ought to grow up, but it has been placed in a very strange manner somewhere in the total kingdom of the world of a man and there is, of course, what is missing is the king, and the queen is just a little mistress. In order to bring about a good relationship between the three bodies, that what is the development of Consciousness and Conscience has to be simultaneous. It is another form of simultaneity, and one has to realize that if even sometimes an intellectual approach is emphasized, that what must be must be followed at the same time, or that what must be related is an emotional approach. On the other hand, that if the emotions are emphasized, one must never forget that it has to have an intellectual background. If you remember in the little symbol - the chart of the three bodies-the parallelism between the third part of the intellectual body and the second part of the Kesdjanian, they run parallel to each other and there is constantly an exchange between the notes; it is already between the Do and the Fa, but it's very

definitely between the ~~re~~ RE and the ~~sol~~ SOL, and there is between ~~mi~~ MI and ~~la~~ LA of Kesdjan, also such firm relationship that when finally at the ~~si-do~~ SI-DO of Kesdjan, when that is reached, everything that has been accumulated in the Kesdjanian body in the form of emotional energy is being sent at that time to the ~~fa~~ FA of intellect. It becomes such a firm block, as it were, that it becomes a square. It is not really a square, it is really a superimposition of that which is intellectual over the emotional, but the growth of the Kesdjan when it finally has finished its life at ~~si-do~~ SI-DO, gives everything of an emotional energy to the ~~fa~~ FA of the intellectual body. It is a process that takes place a little later when one is more or less acquainted with the first development of the do re mi DO-RE-MI of the Soul. Because the ~~do re mi~~ DO-RE-MI of the Soul is a preparatory period. It is not at all permanent, it can be changed anytime; that is, it can fall back all the time to its own do DO and that which WHAT will make it permanent is an influx of such tremendous energy as a sacrifice on the part of the Kesdjanian body that then the ~~sol-la-si~~ SOL-LA-SI of the soul can become permanent, and it will be permanent in the eyes of the Lord, not permanent in the eyes of man. The place at which it enters into the Soul body is a very important part of Work. It changes that what used to be just temporarily, or assumption, into the reality of something that exists, and, from the standpoint of man, it will exist eternally. From the standpoint of HIS ENDLESSNESS, it is not as yet permanent so that it can last forever, but it is permanent in relation to the begining of a man who starts Work.

That particular fa, that note, is really the meaning of an intentional suffering period in which then, in order to overcome the suffering, one has to labor consciously. Every once in awhile I talk about it in order to indicate that it is necessary to see that that kind of a term cannot be used in the beginning because one doesn't know how to create such conditions which are beneficial for the growth of a person, but then, when it has to be created, it has to have an attribute that whenever one experiences it, one is suffering constantly. And that is very difficult even to conceive; it is much more difficult, of course, to create it.

These kinds of aims which sometimes are quite far away will give an indication of the direction in which one has to go. What I hope you see, is that gradually it will become clear to several of you that you can on that basis work together, because many times when Gurdjieff says to stand the manifestations of each other it is then that in the presence of each other, knowing that it is difficult, one starts to suffer for the sake of Work. And if when, then at such a time that kind of a presence is used for the purpose of furnishing energy for oneself, one becomes grateful. It's mostly that what I mean by the gratitude, the gratefulness of knowing that there is a way out, that there is some possibility for a man to free himself, because if he looks at his life-and he knows that at every turn , if he is honest, he knows how bound he is, that after some time, running with his head against the wall, and not knowing which way to turn, becoming conscious, constantly confused in his head and filled with anxiety in his heart, that such a man then is definitely up against

it. And of course at such a time, he loses sight of his aim. It's necessary that by means of gratitude, that is, gratefulness for the fact that one exists, because even if one says life on Earth is difficult it is still life and the gratitude is that life is given in this form, not grateful for the form as yet, but grateful for the fact of existing. Much later one becomes grateful for the form, because the form, then, having its own idiosyncrasies, will enable a man to overcome the difficulties which are inherent in any form, because the form itself is just a crystallization of life, in which life then starts to appear. It's a crystallization of matter at different places in the Cosmic Ray and there is nothing unusual about such crystallizations because we see them even with a naked eye and that the fact that so many exist simply means there is a requirement for life every once in awhile to crystallize out. It is sometimes, it's a strange kind of a symbolism, that life being extended, and having a certain current, which we consider the existence of life, that even if it exists in an omnipresent form that then it is necessary every once in awhile to rest. And it is in that moment, and such moments of rest, that the crystallization takes place. The rest of the creation of different parts in the Universe, for us as rest, becomes for them just a little while or a little time; for us it is rest which seems like eternity. In that kind of a description, the gratitude is that one realizes that life in existence and as we can accept it on this Earth is for us a sign that we belong. We belong to something of a different kind than we only see when we look

at a form. But when one can realize that life is there, penetrating and interpenetrating all matter, that matter as continues in different kinds of densities always will have the possibility of containing life, and that at such points of life when it is in existence, the gratitude is that one at times actually can see and feel and sense it. It is that gratitude that will help a person when his aim seems to disappear. It changes for a man entirely his outlook, because with gratitude which is based on what he has received and what he at certain times knows he possesses, that with this great gratitude within his heart he knows that that what has been received must then be turned into a certain form of usefulness. and that, again, will give him an aim. In the gratitude is the solution for an aim for oneself, ~~and~~ In the gratitude, realizing that what is crystallized, takes out of the crystallization that what is material form because that in comparison to life existing and interpenetrating such forms is like death. And it is then the changing of the death quality of matter into an aliveness of spirit. I say that the gratitude is based on that because even on Earth one can be grateful, if ultimately the gratitude will extend to be grateful to the existence of the Lord, and that HIS ENDLESSNESS at times appears in such crystallizations like HE does in Purgatory. Purgatory is the Earth. Purgatory sometimes turns to Hell, sometimes it turns to Heaven, Purgatory is where we work; Purgatory is when Work purges us from all the different misunderstandings, and leaves one with and understanding of the totality of the Universe. That what takes place on Purgatory is by looking at that what apparently seems beautiful that in reality it's ~~is~~ only an expression of life and it is made beautiful, sometimes

to create Hell for a man that even then when he wishes to continue to sleep the surrounding, which is sometimes like Paradise, will help him to have a dream in Purgatory in which dream the Lord visits him and comes and tells him to Wake Up. This isthe realization for each man when he comes to the conclusion that Work has to be done and that for him the need for Work exists, that he then starts to realizes that's the only way by which he can become free from the bondage of Earth is only by means of Work and Work in the sense as we mean it; that is, Work in the sense of the introduction of that what is non-subjective, because if one wishes to leave the Earth, one must leave subjectivity, and subjectivity happens to be the form of crystallization of life on Earth so that then, when that is understood and can be left, that life can continue to be poured first in a Kesdjanian crystallization and then in the crystallization of ~~the~~ a Soul. I wish you would keep, if you can, more and more this kind of perspective in mind. I wished that every once in awhile when you see each other or when you are working, when you are at the hand, when you are here, when you come for movements, when there is a discussion about planning for this or that, that always this kind of perspective is within you. The perspective as a concept can function like a little amulet which is with you to be carried, not necessarily to be shown, and that every once in a while when it is difficult and when the little talisman is around your neck and hanging down in front of your heart, that then perhaps with your hand you can touch it and if possible you can enclose it within your hand in order to make the relationship between your body and your heart. When that takes place, the mind is so surprised

and the mind, because of that, receives, I call it a shock, of a realization that he has been, all the time, sitting somewhere in the corner of his kingdom. It is the same realization of the son having left his father's home, The Prodigal Son, and finally living somewhere way far off from his fatherland and he comes to the conclusion that that what he is living with and in and all that and eating the food of the swine, that it is not becoming for him to be like this because after all, he was the son of a father and he wants to return home. That is what happens to the King which is the unconscious state of one's mind. And then the wish for further development is planted in such a man so that he then wishes to return to the homestead where he originally came from, which is the seat where God dwells and where the hearth is kept burning in the house which is the palace of the Lord. When a man comes to that conclusion that he has an aim to fulfill, that his mind should be a Kingdom with a King, that he has responsibility for all the different activities going on in his little world, that he knows that that what is the population of his Kingdom are the cells of his body, and that there are certain places in that body where the cells have conglommerated in order to fulfill certain functions, that such functions need a head so that that head can organize and plan for the totality of his little world. It's a beautiful thing to see how a consciousness in that way can be formed, and how a consciousness then needs advice. It needs advice of something we call a woman, it's the advice of that what is the passive element, but active in her own right and having a place of giving advice which creates for the cold mind the warmth

which is necessary to be assured that the conclusions were right. It is necessary for that kind of a queen to understand what is the function of her, lets call it now her husband, because she wishes the husband to be a King; and the King wants this advice from his Queen, so that she, it is not necessarily plays behind the screen, because it is an open relationship, but she has a certain function to fulfill in respect to the positivity of the King, when he takes the initiative and becomes responsible. She has to support. And when she wishes the King to be a man, the King has to be a man to his Queen. When one talks about Consciousness and Conscience and the relation between the two, it's exactly there where the beginning in the Kingdom of the Lord, this time represented as a little replica in the world of each man, that then, the relationship which is then formed automatically will produce the activity which is necessary for the maintainance of that Kingdom. And that is really the aim of a man when he starts to grow up-that gradually the predominance of the body will be relegated to a proper place of serving to execute the orders given by the King and sustained by the insight of the Queen; that what is needed for the body as a servant is that relationship when he knows that there is someone who takes responsibility and one who also guides. This three-unity of a man is really the accumulation of the 'I' which originally started a little intellectually and emotionally, gradually becomes that what is the tone-giver of the three bodies. It is the 'I' that creates in the end the fusion between the three bodies because the 'I,' although connected through observation process and benevolence, gradually separates out when that

what is Conscious and Conscientious starts to grow, and then it waits for the opportunity that there is sufficient material and understanding to create a fusion between the three bodies and it is then upon the instructions of I that gradually man becomes one, in order to go over from Self-Conscious into Cosmic Consciousness. ¶ These kind of perspectives you have to have when you have a group, you have to have it, and for a certain length of time again you may not be as much reminded. I come and I remind you a little and then you have a certain push, because you recognize that it is necessary to have that kind of understanding between all of you. Each person contributes, each person has to learn that kind of understanding, each person must at times sacrifice his own selfishness for the benefit of altruism among the group members. We will talk a little bit more about that maybe tomorrow or Sunday. We will talk a little about some organization problems and how to accomplish certain things a little bit better or perhaps more efficiently. So it is not necessary to go into detail. This is only to give perspective to that what we wish to talk about. ¶ The basis on which we plan, the basis which underlies constantly the existence of the Barn, the patience that is necessary to make people understand what is really the aim of the kind of an attitude and why it should have life, why it should have the contribution of life of the different members, why it should be sustained, because if it doesn't and if there is not enough life in the Barn itself to keep alive, then it will be extremely difficult for people to have a bond of fellowship. The aim for that, we've talked about it a few times. The same kind of an aim exists here. ~~and at~~ There is the land and the beginning

of that kind of growth there will be more and more activities added to it. There will be definitely a group understanding of the activities which are needed to help you all to be able to see and to touch something that has material form, and then to be reminded of the spirit which has created it. ℙ I think we play a little bit now... Alright? END PART I

IAP. MYLAND!

Every once in awhile I feel like saying "Where's Ron and Patsy?" and then I say "Oh yes, what's happening now, they're somewhere else. Of course all of them, including the little rascal, are sending their best wishes to you. We talk many times about San Francisco. You know his roots are very much here, and to pull them up it was not easy for him. I think it was necessary, I'm very glad he came. I don't want to predict in anyway how long he will stay, but he has to stay long enough to know that he can leave again. ℙ Whenever one makes a change, one has to make sure that that which you will experience as a result of the change will have outlived its value for you. This is true with any kind of changing, any kind of relationship you set up. It's necessary to understand that this is really a requirement to obtain gradually responsibility for ones life. ℙ Life is expressed in the form of different people, and life is also expressed in the form of relationships between people. It is of course expressed in the relationship of a person regarding that what he is doing. But many times that what he is doing is related to what ~~teehr~~ other people are doing and one establishes a relationship with a section of the country where one lives for some time and makes a living, and a change, which sometimes might be quite necessary, going back again to some other place or going somewhere

entirely new, it sets up a different kind of a relation and then it's a question how long should such a relationship last. The life that is given into it has to be returned. Life in a relationship is of an investment. It is exactly the same as money put in the bank or in a savings account. It has to draw interest. That is the advantage of a bank or a money institution as against a sock under your bed, or a metal box. In certain cases it is safer not to trust a bank. In many cases it is very unsafe to trust other people; and how to give anyone a guide to know what he should do, and what relationship he should set up, and what any relationship can yield as interest on such an investment, it's extremely difficult to know beforehand, and sometimes one might have intuition and in most cases it is necessary to obtain experience. When a person is mature, he has seen a little bit of the world and then he is not so easily fooled. It is mostly his ignorance, it is not that he is dumb, he cannot help it because he honestly, he does not know. And it is not that he is unwilling but, he becomes unwilling when his ingnorance, when it is once shown to him, goes over into a stupidity of repeating the same thing. One learns, I'm quite certain that both Ron and Patsy are learning very much. The fact of being there, maybe even the existence of snow for a certain number of days and temperatures close to zero, that is close to thirty two degrees below the freezing point, it is not so easy to keep a house warm. One is always under that kind of an influence in any relationship. It may be towards a house, it may be towards a person, it's extremely difficult to keep a relationship warm. It may be necessary at times to go through a coldness in order to appreciate the warmth. It may be necessary (to work for a living to obtain heat.

to find out what is life in a relationship and what it requires. It's difficult to know. One has of course a certain feeling about it. Also, one has a hope. On what is such a hope based? We are very superficial, because we give up very soon. We don't stick it out long enough to extract all we can so that then the investment could actually yield a profit; but we are ready to give up much too soon. I call it superficiality. It is many times that you have imagined certain things that they should take place in a certain way in accordance with your wisdom. And of course many times it doesn't happen at all that way, and with the first disappointment one starts to get a little shaky, doubting that you have taken the right step. Probably one is good for the second opportunity of doubt, but when there is too much of that, and it does require a flexibility, and an adaptation, one is not primarily interested in doing that, for the sake of what? - because that what was the aim already has been spoiled. To keep on being flexible and constantly changing ones aim, and the new aim being based on the experience one has had. This means the reinvestment of the energy in a different kind of a form of which you still remain owner and for which you are still entitled to the interest it might yield. But such an investment is sometimes difficult to find and you may have to wait a little bit and be patient. It's necessary not to sell your stock too soon. Wait, unless the indications are that a calamity is approaching. Then get out as soon as you can.

How do we live our lives? Because that's really the point. What do you establish as a relationship towards other people as a result of responsibilities, as a result your occupation in daily life, as a result of economic conditions which make

you accept certain things, to earn a living we call it, to be able to exist? What is it in one that has to exist? What is it in a person what has to be fed? Where are your desires and where are your requirements? What is simplicity in a relationship? What is food when bread and water is food, or a sumptious meal is also called food? What is it that you need? ~~What is it that you need,~~ What is it really you can get along with? What is it that you can give, and have returned? What is the investment worth? How much of yourself? How much of the other? What is reasonable? What is required by both as patience to see what it will yield? Don't give up too soon. The superficiality - one takes a thing, one leaves it the next day - one does not extract all values which exist. And if they have no value, don't start it. Just leave it until something comes that you know it will have a value. What has to exist when one takes a responsibility; it is life in the responsibility. The responsibility has to be alive and must be able to grow. The understanding of a person in taking what he has to do is for the sake of the accomplishment of having once then done it and fulfilled it, that then he has added to his share of the responsibilities in his life which then will have given him a certain substance and we call it character. Superficiality is diagonally opposed to character. A principle does not exist in the superficial world. If a man wishes to grow with his inner life, he has to acquire principles. Principles are, for a man on Earth, his permanency. A characteristic of a man is two fold - that what he acquires when he is born and has grown up at a very early age in a certain surrounding and has been influenced by those who were around him, and then after a

little while that stops and in the place of that comes gradually certain influences which crystallize out as what we call 'acquired characteristics'. That what is acquired probably can be undone. That what is inherent, and particularly biologically, cannot be undone. We will have to try to make a responsibility, a biological relationship. ¶ Many times when astrology was understood better than it is now, the relationships were based on that which had much more of a permanent quality, because the stars in that case could not lie, they would tell the truth, and the interpretation was less and less dependent on the knowledge of astrologers. It did not mean that they got stuck once in awhile, but in general thay could predict certain things in the nature of man and also predict his behavior, and live in hope and expectation based on what was for that time, irrefutable facts. The truth for a man is very much that kind of knowledge. That one has to learn how to read the stars of one's own firmament, that when the Kingdom we talked about exists and it is a little world, it also has a heaven, it has a sky, it has stars; the King is the Sun. That what contributes to the light for the King is from the Sun as Sun as King. ¶ That what a man in his own world profits by is that what is given as insight, that what is given voluntarily on the part of his planetary body to that what belongs to the King but which comes from his emotional states. That what is his domain for investment in his body. It becomes apparent in the behavior of a man, how much he has invested in the value of certain stocks. It he trusts his world, he will

invest in his own government bonds, because if he knows his King, if he knows that the responsibility of the Sun is to continue to shine and to give light, if he knows that his emotional states cannot fail him, because they, also, rotating around the Sun, belong to the Kingdom as a whole, a man cannot be satisfied by the light of the stars at night. They only give a little indication of what may be the potentiality. ℙWhen a man lives in the dark and is dependent on the stars, and every once in awhile on the changing moon, it is like an investment that is every once in awhile subject to influxes of demand and supply. One wants in an investment a steady organization behind it. One wants to make sure that certain things will not just be fly-by-night schemes. The superficiality in a relationship should not exist. ℙEither one ~~will~~ says yes or one will say no, but not halfway. This is the rule that applies to any form of life. It applies to your interest in Work. Try to be steady, try to adhere to that what may, even at the present time, be an acquired characteristic and make it part of you so that you won't lose it so easily. Try in your relationships to be much more thorough. Don't leave a person when things are not so easy, when it only has happened a few times. Sometimes years of patience are necessary to produce a conception. One must know these kind of things, that they take place in a world of your own and one must know that that what is required to wait until a certain dynasty appears which belongs to you and where you have had the voting right to put a certain King on the throne who you know will be

just and honest. Work produces this in oneself; that is, one builds within oneself with one's own hands, one builds with ones heart, one builds already with a little bit of Consciousness that can be made available as a result of a wish and then in building, a responsibility is there for what you have created. And then it is in your hands and it is of course in your heart, and it could be in your mind. Why do we always act and be so superficial, so not wanting even to talk or to think a little deeper? Why is it so difficult for a man to become rounded out? Why can't he find an investment which is worthwhile? We are flippant in talk, in thoughts, in interests. Flippant in living together, flippant in just skimming off the cream. It is so wrong.

The attitude in ordinary life determines how a person can be and can be equipped for the wish to Work. If you don't put your house in order, if you don't attend to your ordinary life in the right way, If you continue to live in chaos, if it is just the same to you if the cups in the sink stay there for a long, long time, many days; if you're not clean, if you're not careful about that what is entrusted to you, if you are slipshod about trusting and hoping for something that is ephemeral; if you don't base your statements on words that have meaning, if you just have a thought that happens to come out of your mouth without any content; all of these things determine what your personality is going to be when it comes to Work. In Work it might require all of you. If Work actually belongs to you, when it

is part of your life, you have to give your life to it. It may be long, and you have to be careful because it does require a little preparation and insight and before you invest in any kind of stock you ought to know a little bit about the history. But when you once decide, then your yes remains yes. You must then have the ability, the stick-to-itiveness, the desire and the resolution to see to the bitter end what is there for you, and to extract from it all you can, and only eliminate that what is useless. ¶ I say these things so many times because I see it, when life at the Barn and the different people more or less resembling a community, when I see them move from one place to another just because. Or that so and so starts a little ~~Johannsen~~ Schaeffermacher workship with someone else. And after four or five weeks it's over and then there is someone else and then there is someone else. What kind of character can such a man form? ¶ I don't mean that a person has to become narrow-minded or a fanatic, but he has to be honest. I say many times, don't be in a hurry, just wait- today it may not be necessary to make a decision . But if not today, prepare for the decisions you can make tomorrow. The constant activity in wanting to find out, never to be lazy, does not mean that you have to come to a final conclusion as yet. Many days and sometimes years of preparation are necessary for planning ones life. Maybe it's a long time before one starts to understand the meaning of Work and what is really required on the part of oneself, what it is that you have to invest and what is the kind of money that is required for buying and making a Soul. ¶ These are the

problems all of us face. This is what you have to think about because business is not going to be carried out just as usual. The days ahead are difficult, they will probably will be worse. Just prepare- see what might come, and, you might say, be safe. Build within yourself so that whatever happens, you will not be touched, if you want to live an inner life. That is the whole idea of Work, to become free from the outside world. This is the idea of understanding the moon as a form of behavior of ourselves, that we could become free from the manifestations of the body; that we would be driven inside in order to find what is the life-giving force for a person, even as he lives on Earth, and that the quintessence of ones Work is the uncovering after many years of patience, all the different layers which now so called protect his Essence, and that finally the essential Essence quality will prove to be life, par excellence, the non plus ultra of that what is a life force, can be found in ones magnetic center. And it is the investment into a magnetic center which will enable that to grow out and take possession ultimately of your individuality.

I hope we can have a good weekend. I hope that the Land will have the kind of a value which becomes more and more lasting for you, that with all the work that has gone in on it already, all the investment as it were, all the love and the care, time, energy, and money, that finally something starts to exist which can be maintained, and then can be looked at as a result of solidarity among the members of a group, and that each person can take part in his or her way,

but that all of them sould have an attitude of looking up and respecting of that what is trying to be built and sometimes even, cries out for the existence of wanting to be there in order to help you at a time when you may need it.

So we'll play a little more, all right?

MR. NYLAND: END PART II

There isn't very much of course I want to add, it is just adding in order to be able to say goodnight. It doesn't belong to after having played, because that what I play~~ed~~ ~~was~~ IS not finished. It is strange that sometimes the neccesity exists that one has to explain things in words. It's extremely difficult to let it go on an emotional basis. This is our trouble when we are human beings on Earth. The difficulty is that our emotionl center is completely connected with the physical body, so that whatever there is as expression necessary for an emotion ~~always~~ always has to take the means of the physical body doing something, or the mouth with the aid of the mind, saying something.

To have a language for emotions takes a long time, because one is completely at a loss since emotions are not so easily caught in the form of a word. And one has to learn how to be quiet. The last development of a Kesdjanian body is Silence. That's the meaning of ~~si~~ SI at the end of the octave. One has to learn ~~then~~ THAT by the processes of aspiration and inspiration, the ~~sol~~ SOL and the ~~la~~ LA of that octave.

Aspiration for a man is that he gets filled from the outside by all kind of impressions which, when he classfies them and sorts them out, he selects out of that tremendous quantity of material the few things that are really worthwhile towards which he then wishes to aspire. The inspiration for

a man is the realization that his aspiration cannot be filled unless there is within him a certain substance. It can be built by means of constant aspiration, wish for something. In the end it will leave an indelible impression in oneself, but many years are necessary for that. When one wants to Work, the process is catalyzed, and then that what is a deposit ~~of~~ for an emotional kind comes from the Objectivity of ones heart. The need for that is of course so obvious that if one wants to develop, and if one wants to transfer and convert the aspiration into an inner quality, it is necessary to have an inner life where such a quality can rest or be born and maintained. The inspiration is based on the condition of ones inner life, and it depends entirely how speedy it can develop and what the quality will be when it starts to grow. The feeding of ones inner life is of course the most important part of Work. It is the possible development of that what is latent or has sunk like Atlantis and has become a subconscious state. What is needed for a man is to undo all the different protection, the protective coats of ones inner life. One has to learn all over again what it is to be educated, this time by means of certain definite influences which are guided towards the development of inner life and not of outer life, so that the energy that is available will really be used most efficiently for the essentiality of a man, not for his superficiality. This will enable gradually to give the emotional body a place, and when it can develop it will have to stand more and more on its own feet because the consideration is no longer for the satisfaction of the body ~~and~~ then only as a certain means to execute

both what is Conscious and what is Conscientious. In order for the Kesdjanian body to become separated from the physical, a long period of silence is needed. Sometimes it's called meditation, sometimes it's called go up on the mountain Veziniama, sometimes like Moses ~~on~~ of the Mountain Nebos. One has to learn what it is to be alone, one has to climb away from the multitude, one has to live ones own life and find the solutions within. They are there - they have to be uncovered, it is only a matter of time and patience. ¶ The strong desire and the wish for honesty will gradually show where is the emotional body and how it can grow. It can be taught to learn a language by means of very simple postures, by means of that what is an expression of that what is now an emotion going through the physical body to arrive at an emotional posture. These Emotional posture is an expression of ones feeling in the finest forms of the crystallization of matter. It is sometimes expressed in a sigh, it sometimes can be sent through ones eyes without taking on any material form, it sometimes can be felt as an atmosphere, it also goes in the direction of a magnetic quantity which happens to exist and affect another person at a distance without touching. Everything has to be done to eliminate as much as possible an ordinary expression of the body. The body doesn't like that, it is so used to have a feeling and it so used even for an expression of its own life to use the feeling for that purpose. ¶ The reason why one learns to sense is to give the body an attribute that it can use, so that when the feeling wishes to leave, the body will not hold onto it. Sensing for a person can be

done in an unconscious state because it has to do with the body as it is. It is entirely subjective. It is not Work in the sense we mean it as an Objective possibility. It is definitely a subjective relationship between the mind and the body in which then the body becomes aware, and I use that word because it is an awareness without the impartiality, it is a purity of a statement of the existence of certain sections or parts of the body, and that the sensing, being sent as attention from the brain, rests for a little while in the part that is being sensed and then penetrates as much as possible in order to give the assurance to that part that it exists and that it is worthwhile as a part of the brain to become recognized by the totality of ones body. When the sensing can be accomplished sufficiently then it will give to the body a realization of the existence of itself and this is you might call that a sub-center intellectual quality, but nevertheless it will enable the body to be able to be free from any other form of expression in the sense of emotion or feeling and that what the body will use will be sensations for itself, this time, physical sensation as a result of sensing. For the body it becomes gradually an awareness. It is then simply an existing of that what is there as part of the body which the body then knows, and since it is then knowing in an awareness which does not require at that time any further identification, the body you might say is happy that something exists which can take the place of the feeling. This is the process that takes place when one Works, this is the reason for sensing, also the reason of course, for draining,

because one has to get the body in such a state that it becomes receptive. When it is necessary that the attention is sent from the brain penetrates as deeply as possible within the four parts of the body that are being sensed, it then is necessary that the body is porous, and it only can become porous when it is drained and the muscular tensions have been removed. A sensing exercise is followed at times by the distribution of that what is a sense and a sensation in the body-a recognition in the part of the brain that the body exists and a sensation in the parts that have been sensed. Sometimes it necessary to send this form of energy over the totality of the body so that that what are the four parts becomes connected in the trunk of oneself. It's a special kind of process in which the sensing exercise simply is extended and I only want to mention that it exists as such because from there on, if it is done right, one can start an observation process, but not before. Before, it only remains unconscious in our terminology. By extending sensing over the totality of oneself as a body there is a possibility of the introduction of an awareness and impartiality. Everyonce in awhile I want to tell you these things again and again to give background to the good common sense of certain exercises existing and that when one wishes to do them, that you do them really right and not again, flippant or superficial. It is of no use when you Work just a little bit every once in awhile, bit by bit. It's much better you don't. If you wish to be reminded everyday on the hour, even then it is necessary to collect yourself, to come to yourself, to exclude the outside world for one minute, for

five minutes, whatever you can afford, but to really, to be all present to the attempt you make, so that it is really like a stopping of your mechanical behavior. In the midst of that line of mechanical behavior you braak it, you stop that particular current, and in its ~~palce~~ PLACE you introduce something that has much more value for you. And it unfortunately, it doesn't belong as yet to the ordinary conditions of life because they have not been changed, but for you they belong because it is a necessity gradually to mix outer life and inner life within a man. The stopping of this-coming to account, to recalling yourself as yourself, this form of self-remembering, this way of being present to yourself and then logically having to create an 'I' to be present to you, that is in the breaking of either a habit or mechanicality or automatic forms of behavior, is a point every once in awhile which becomes, in the darkness in which we live, a star. That's the meaning, as I say, of the firmament of that what gives light in the darkness of the day. It is not as yet possible to have a permanent 'I' which would function for that particular period as the Sun but there is no question that it is preferable, because who wants 1000 stars when one light can actually do what is needed? The stars are too far away, the Sun is within our reach. I ask you again, time and time again, to keep on thinking and Working and making those attempts which you know about and which are at the present time within your means. Maybe not entirely clear and maybe you do make mistakes, and maybe you philosophize a little too much and when every once in awhile I hear discussions I say, What a pity. Why can't they come

down to simplicity, and just say I had an experience and I will tell you about it. I was standing somewhere, I forgot exactly where it was although I can recall it. It was somewhere on a road and I know there was a crossroad and I had to make a choice to walk one way or the other. I stood there in the midst of the day and there was the Sun shining and I saw the mountains and I looked and I relaxed and I let that what was nature penetrate in to me. And I told nature to take a seat and be quiet, not to bother me at the present time because I had something else that I wished to do. At that time I thought of the possibility of being able to fly away and to do with the rest of the world what so many people do, that is, to forget it, and then I realized I was standing there. I realized I was breathing. I realized somehow or other that blood was circulating and that my heart was beating, and in the breathing I knew that the maintainence of my life was going to be sustained. And then I prayed that at that moment that what was my lifes' blood could be used for my inner life, also life, and also as a necessity of maintaining myself. And then the clouds opened up and there appeared the light and it was ~~by~~ my being uncovered for that one moment and belonging to me looking at me benevolently and wishing me a good journey." Such things when you, when you really Work, and you put them in your own words and you put it in simplicity and sincerity and in truthfulness without too much fuss and not beating around the bush, it becomes so simple because such things occur in daily life-during the day, every once in awhile and it does happen. It is as almost you should kneel down and thank the God, the God of your own thoughts, and the God

of your own feelings, maybe the God of your heart for giving you an opportunity to be able to be in touch with that what is higher than you are. P I hope to see you tomorrow at the hand. Goodnight.

END TAPE

Transcribed: Susan Lindsey
TYPED:
Proofed: Darin Leach
Final Typed: